

Bijapur Inscription of Dhavala of Hastikunḍī of the Vikrama year 1053.
(From the materials supplied by Munshī Devīprasād).—By PROFESSOR
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This inscription was discovered, more than fifty years ago, by Captain Burt, from whose rubbing fragments of the text and what professes to be a literal translation were published in Vol. X. pp. 819-821 of the Society's *Journal*. The account, there given of its contents, is however quite worthless, and it is therefore fortunate that this document has lately been again brought to public notice by Munshī Devīprasād of Jodhpur, a gentleman who takes great interest in the history and antiquities of his country. Munshī Devīprasād, in 1891, furnished the Society with an account of it which will be found in the *Proceedings* for 1892, pp. 2-3; and he has more recently sent in a fuller paper on the same subject, as well as an ink-rubbing of the inscription. These materials have been forwarded to me by the Philological Secretary, with the request that I should publish the text of the inscription. Although the rubbing sent to me does not enable me to do this as it ought to be done, I have great pleasure in giving here, after revision, the substance of Munshī Devīprasād's notes, together with some extracts from the Sanskrit text; and I trust that by doing so I may induce those who have access to the original inscription to furnish either myself or some other scholar with carefully made impressions of it.

According to local report the stone which bears this inscription was originally fixed* near the entrance of a solitary Jaina temple which stands about two miles south of the village of BĪJAPUR in the Bali-Godwār District of Mārwar, among or close to the remains of the old town of ΗΑΤΟΥΡΙ, the ΗΑΣΤΙΚΟΥΡΙ or ΗΑΣΤΙΚΟΥΡΙΚΑ of this inscription. From there it is said to have been removed, some years ago, to the Dharmśālā of the Jaina community of Bijapur, where it was seen in 1889 by Mr. Joshi Aidán, Inspector of the Historical Department of Mārwar. That officer brought it to the notice of Munshī Devīprasād, and it is now probably at Jodhpur, having been made over to the charge of the Historical Department of Mārwar.

The inscription contains 32 lines of writing which cover a space of about 2'8½" broad by 1'4" high. Near the proper right margin, all the way down, the writing has suffered a good deal, apparently from exposure to the weather; but otherwise the inscription is in a very fair state of preservation, and I have no doubt that, with a good

* Captain Burt found the inscription "in the interior of a gateway leading to Mandir, distant one kos from Beejapoor, on the route from Odeypore to Sirohee near Mount Aboo." See this *Journal*, Vol. X. p. 821.

impression, nearly the whole of the text may be made out with certainty. The size of the letters is about $\frac{3}{8}$ ". The characters are Nágari; they closely resemble, but look more modern than those of the Harsha inscription* of Vighararāja of the Vikrama year 1030. The language is Sanskrit, and nearly the whole is in verse. Throughout, the inscription has been written and engraved with great care, and in respect of orthography it need only be stated that the letter *b* has generally (not always) been denoted by the sign for *v*, and that the dental and palatal sibilants have sometimes been confounded.

The inscription divides itself into two parts. The first part is a *Praśasti* of 41 verses which was composed by SÚRYÁCHÁRYA (line 21), and which is dated (in lines 19 and 22) in the year 1053, on the 13th of the bright half of Mágha, a Sunday, under the *nakshatra* Pushya,—corresponding, for the expired Vikrama year 1053, to Sunday the 24th January A. D. 997, when the 13th *tithi* of the bright half ended 7 h. 5 m., and when the moon was in the *nakshatra* Pushya up to 21 h. 40 m. after mean sunrise. The proper object of this *Praśasti* is, to record the consecration by the Jaina sage SÁNTIBHADRA or SÁNTYÁCHÁRYA, who during the reign of a certain DHAVALA lived at that prince's capital HASTIKUṆḌÍ or HASTIKUṆḌIKÁ of an image of the Tírthamkára Rishabhánáthadeva, at a temple that had been founded at HastikuṆḌí by Dhavala's grandfather VIDAGDHA. But, as is usual in such cases, what is more valuable to us is the genealogy of the prince Dhavala which is given by way of introduction in lines 2-6, and which contains some interesting references to princes who (with perhaps one exception) are known to us from other inscriptions. This genealogical part of the *Praśasti* will be considered below.

The second part of the inscription, from line 23 to 32, is really quite an independent inscription, added on to the preceding *Praśasti* because it records endowments that were made in favour of the same Jaina temple, or of a sage connected with it, by the father and grandfather of the prince Dhavala, mentioned above. This second inscription also (in line 23) opens with some verses on the genealogy of the rulers of HASTIKUṆḌÍ. First there was a prince HARIVARMAN. From him sprang the prince VIDAGDHA who was 'a tree yielding every desire in the garden which was the illustrious RÁSHTRAKÚṬA race.' And his son again was the illustrious MAṆMAṬA. The inscription then records that, in the Vikrama year 973, VIDAGDHA made some donations in favour of a sage named BALABHADRA, and that these gifts were largely added to by the prince MAṆMAṬA in the Vikrama year 996.

From the second inscription we learn, then, that the chiefs of

* See *Epigraphia Indica*, Vol. II. p. 120, plate.

HASTIKUṆḌĪ here eulogized, belonged to the RĀSHṬRAKŪṬA family, and that VIDAGDHA, the son of HARIVARMAN, was ruling in Vikrama-saṁvat 973, and his son MAṀMAṬA in Vikrama-saṁvat 996. According to the first inscription, which in verses 4–8 mentions the same princes, Maṁmaṭa was succeeded by his son DHAVALA who was alive in Vikrama-saṁvat 1053, but had then made over the government to his son BĀLA-PRASĀDA. Of Harivarman, Vidagdha and Maṁmaṭa the first inscription says nothing of importance. Of DHAVALA, whose reign fell in the first half of the 11th century of the Vikrama era, verses 10–12 record certain dealings which he had with the princes MUÑJARĀJA, DURLABHARĀJA, MŪLARĀJA and DHARAṆĪVARĀHA, though, what these dealings were, is owing to the damaged state of the inscription, not in every case quite clear. From the first half of verse 10 it appears that MUÑJARĀJA, who must be taken to be VĀKPAṬI-MUÑJA of MĀLAVA for whom we have dates of the Vikrama years 1031, 1036 and 1050, invaded MEDAPĀṬA (or Mewād), and the second half of the verse probably stated that the ruler of that country on that occasion was either supported or sheltered by Dhavala. Similarly verse 11 seems to record that Dhavala assisted a prince, whose name may have been MAHENDRA or MAHĪNDRA, against a prince DURLABHARĀJA, who probably was the brother of the CHĀHAMĀNA VIGRAHARĀJA of the Harsha inscription. And verse 12, again, states that Dhavala also supported DHARAṆĪVARĀHA, when that prince was attacked by MŪLARĀJA. That this last-mentioned prince was the CHAULUKYA MŪLARĀJA I., whose latest known inscription is dated in Vikrama-saṁvat 1051, is clear; his opponent DHARAṆĪVARĀHA might perhaps be conjectured to have been one of the Chūḍāsamā chiefs,* but, before trying to identify him, it will be better to wait till his name is found in other records.

EXTRACTS FROM THE TEXT.

L. 2. महीभृतां ॥ ३ [॥^x]

अभिवि(वि)भ्रजुचिं कांतां सावित्रीं चतुराननः ।

ह्रिवर्म्मा व(व)भूवात्र भूविभुसुवनाधिकः ॥ [४ ॥^x]

सकललोकविलोक(च)नपंकजस्फुरदनंबुदवा(वा)लदिवाकरः ।

रिपुवधूवर्नेदुह्वतद्युतिः

* See *Indian Antiquary*, Vol. XII. p. 192.

3.

[समुद?] पादि विदग्धन्टप[स्ततः ॥ ?] [५ ॥ ×]

— — — — —

— — नीतो दि उ उ उ [क]रैत्रीरजन्माकरो वा [१ ×]

पूर्वं जैनं नि[ज]मिव यशो — उ — द्वस्तिकुंद्यां

रम्यं हर्म्यं गुरु ह्मिगिरेः ष्टंगष्टंगारहारि ॥ ६ ॥ ×]

दानेन तुलितव(ब)लिना तुलादिदानस्य येन [देवा]य ।

भाग[द्व]यं व्यतीर्यत भागश्च

4.

. . . . र्याय ॥ [७ ॥ ×]

तस्माद् मंमटा . उ — उ — ।

. . . . स्थाद्यं उ — उ — ॥ ८ ॥ ×]

तस्मादसमः समजनि स[मस्तजनि]जनितलोचनानं[दः] ।

धवलो वसुधाव्यापी चंद्रादिव चंद्रिकानिकरः ॥ [९ ॥ ×]

भङ्गाघाटं घटाभिः प्रकटमिव मदं मेदपाटे भटा[नां]

जन्ये राजन्य-

5.

[ज?]न्ये जनयति जन[ता]—रयां मुंजराजे ।

श्री — — — उ [यार्थं] हरिण इव भिया — उ — — —

— — — शरण्यो उ उ उ उ उ — यः सुराणां व(ब)भूव ॥ [१० ॥ ×]

श्रीमदूर्ध्वभराजभूसुजि सुजैर्भुजत्यभंगां सुवं

दंडैर्भगडनसौ(शौ)गडचंडसुभटैस्तस्याभिभूतं विभुः ।

यो दैत्यैरिव तारका-

6.

[प्र]भृतिभिः श्री[मन्महेन्द्रं?] [पुरा]

सेनानी[रिव] नीतिपौरुषपरोनैषीत्यरां निर्दृतिं ॥ [११ ॥ ×]

[यं?] मूलादुद[मू]लय[दु]र उ — : श्रीमूलराजो नृपो

दर्यांधो धरणीवराहन्टपतिं यद्वि(द्वि)पः पादपं ।

आघातं भुवि कांदिश्रीकमभिको यस्तं शरण्यो द[द्यौ]

दंष्ट्रायामिव रूढमूढमहिमा कोलो महीमंडलं ॥ १२ ॥ ×]

10. [सु]नयतनयं राज्ये वा[ल]प्रसादमतिष्ठिप-
 त्परिणतवया निःसंगो यो व(ब)भूव सुधीः स्वयं ।
 द्रतयुगद्वतं द्रत्वा द्रत्यं द्रतात्मचम वृद्धती-
 रद्वत सुद्वती नो कालुष्यं करोति कलिः सतां ॥ [१२ ॥ ×]
11. राजधानी भुवो भर्त्सस्तस्यास्ते हस्तिकुंडिका ।
 अलका धनदस्येव धनाच्छजनसेविता ॥ [२२ ॥ ×]
14. अस्यां सूरिः सुराणां गुरुखिव गुरुभिर्गौरवाहो गुणौघै-
 र्भूपालानां त्रिलोकौवलयविल-
15. [सिता?]नंतरानंतकीर्त्तिः ।
 नाम्ना श्रीशान्तिभद्रो[भव]दभिभवि[तुं] भासमाना[स]माना-
 कामं कामं ७ — — जनितजन ७ — संपदा [य]स्य मूर्त्तिः ॥ [२६ ॥ ×]
19. शान्त्याचार्यैस्त्रिपंचाशसहस्रे शरदामियं ।
 माघशुक्लत्रयोदश्यां सुप्रतिष्ठैः प्रतिष्ठिता ॥३८ ॥ ×]
22. संवत् १०५३ माघशुक्ल १३ रविदिने पुष्यनक्षत्रे श्रीशिवभनाथदेवस्य*
 प्रतिष्ठा द्रता महाध्वजश्वारोपितः ॥
23. आसीद्द्वीधनसंमतः शुभगुणो भास्वत्प्रतापोज्व(ज्व)लो
 विस्पष्टप्रतिभः प्रभावकलितो भूपोत्तमांगाच्चित्तः ।
 योषि[त्वी ?]—
24. ७ ७ — ७ — ७ ७ ७ — भिध्वंगसंलालितो
 यः श्रीमान्हरिवर्म्म† [उ]त्तममणिः सद्दंशद्वारे गुरौ ॥

* Read श्युषभ० .

† I believe that this is the actual (though incorrect) reading.

तस्माद्द्व(द्)भूव सुवि भूरिगुणो ७ — —

भूप्रभूतसुकुटाच्चितपादपीठः ।

श्रीराष्ट्रकूटकुलकाननकल्पवृक्षः

श्रीमान्विदग्धन्टपतिः प्रकटप्रतापः ॥

तस्मा[द्] ७

25.

७ — ७ — ७ ७ ७ — — तः परं भाजनं

संभूतः शु(सु)तनुः सुतोतिमतिमान्* श्रीमंमटो विश्रुतः ।

येनास्मिन्निजराजवंशगगने चंद्रायितं [चारुणा]

तेनेदं पितृप्रासनं समधिकं ह्यत्वा पुनः पाल्यते ॥

श्रीबलभद्राचार्यं विदग्धन्टपूजितं समभ्यर्च्य ।

आचंद्राक्षं यावद्दत्तं भवते म . . . [॥]

30.

रामगिरिनंदकलिते विक्रमकाले गते तु शुचिमा[सि]

31.

[श्रीम]द्व(द्)लभद्रगुरोर्विदग्धराजेन दत्तमिदं ॥

नवसु श्रुतेषु गतेषु तु घस्रवतीसमधिकेषु माघस्य ।

द्वैष्यैकादश्यामिह समर्पि[तं मं]मटन्टपेन(ण) ॥

32.

इदं चाक्षयधर्मसाधनं प्रासनं श्रीविदग्ध[न्टप?]दत्तं संवत् ९७३

श्रीमंमटरा[ज] संवत् ९९६ ॥

* Read ०साञ्जौ०.